

The connection is that charcoal is a dark color and if the corn leaves are dark green the plant will be healthy and produce large ears. 243

As one progresses up the Siaton River valley tubli becomes less plentiful until it almost disappears. Its scarcity may be due to the wider use of the plant as a fish poison by this people. Since tubli is often unavailable in the northern barrios of the valley, the leaves of the suwa (Citrus grandis Usbeck), a citrus tree with strong-odored leaves, are substituted along with the shells of a fresh-water snail, unaka (Clithon bicolor Recluz). These two items are never used in Caticugan. Some barriofolk state that suwa and bendita protect the corn from damage by lightning. 824
243

Many, but not all, of the barriofolk of Caticugan bury their lihi items on the east side of the field. One informant explained that if the furrows run east-west, the lihi is made on the east; if the furrows run north-south, the southern side is selected. No one could explain why the east or south sides were considered the proper place to make the lihi. When questioned, they usually replied: "Because this is the way the gulang [old people] did it." Local folklore in southern Negros, however, contains references to the advisability of facing dwellings toward the rising of the sun. This may have been the original reason for the selection of the eastern part of the field for the lihi. [823]